

# BOSTON RECORDER.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER—OFFICE No. 4, CONGRESS-SQUARE, CONGRESS-STREET, BOSTON, MASS.

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Objects to be Gained at Once.

## BOSTON RECORDER.

Proprietor, for the benefit of the American Education Society, and the improvement of the Recorder.

The purpose of giving increased circulation to useful knowledge, and promoting the objects of pious benevolence, the objects of the Boston Recorder, hereinafter, for every Recorder, for a year, taken and paid for, by every subscriber, above 3500 who pay, one dollar will be paid into the Treasury of the American Education Society, to be applied by the Directors, for promoting the great objects of said Society. The present number of the Recorder, furnished to annual subscribers, is three thousand five hundred. To make this proposal perfectly intelligible and explicit, before the Christian community, the Proprietor would repeat it in another form namely; that for the future, if a thousand subscribers, above 3500 who pay, shall take, and pay the Recorder one year, the Proprietor will pay a thousand dollars, into the Treasury of the American Education Society, the same in proportion for any larger or smaller number, above the present, in the succeeding year. And the Proprietor engages, that this proposal shall be fully carried into effect to the satisfaction of the Directors of the American Education Society.

In this age of Christian benevolence and Christian enterprise, while great revivals of religion are frequently taking place, in different parts of the United States, and while exertions unparalleled in the history of the Church, are making our own, and other Christian countries, in spreading the gospel through the world, and ushering in the Millennium, it is thought desirable, that every person, who has a heart capable of rejoicing in the prosperity of his fellow men, should know intimately what is passing in the religious world. And to this end it seems desirable, that the privilege of a religious newspaper should be enjoyed by every family.

Some idea of the means which are now in operation for the spread of the Gospel, may be formed from the following statement of the annual income of the principal Missionary and Charitable Societies of the present day; which, from an examination of official Reports, appears to be nearly correct: viz. English Society for propagating the Gospel, annual income \$253,080; Society of the United Brethren, \$32,000; American Missionary Society, \$119,360; British Baptist Missionary Society, \$58,666; London Missionary Society, \$130,708; Edinburgh Missionary Society, \$14,715; Church Missionary Society, \$146,900; London Jews Society, \$50,000; American Board for Foreign Missions, \$59,397; American Baptist Board for Foreign Missions, \$18,000; United Foreign Missionary Society, \$11,948; British and Foreign Bible Society, \$460,884; American Bible Society, \$38,682; London Religious Tract Society, \$41,000; New-England Tract Society, \$3,691; Besides these are Domestic Missionary & Education Societies in nearly all the United States; most of which Annual Reports are received at the office of the Recorder.

In addition to the opportunity enjoyed by the office, of deriving intelligence from Reports of most of the above named Societies, and from communications of individuals in different parts of the country; the Publisher has made arrangements for receiving regularly about 40 Religious Newspapers and Magazines, published by various denominations in America and in Europe. The most interesting and useful of their contents will be selected and condensed for the Recorder.

The following objects will hereafter be kept constantly in view in collecting and preparing matter for the columns of this paper.

1st. To communicate all that intelligence respecting the origin, progress and success of Missionary and Bible and Tract Societies, which is likely to interest the general public, and to excite an increased zeal for the universal spread of the Gospel.

2d. To lay before the public from time to time, the number and circumstances of destitute churches in our own country, and the situation and character of various portions of our country, where churches have not yet been formed, or where they have become extinct; for the purpose of exciting a more general interest in the cause of Domestic Missions.

3d. To furnish particular accounts of special Revivals of Religion, which may be enjoyed among different Christian communities.

4th. To communicate such information relative to the American and other Christian Societies, as may be interesting to the community; and such facts as may encourage youth of hopeful piety, though in adverse circumstances, to obtain an education, with a view to the Gospel Ministry.

5th. To exhibit, from time to time, correct statements relative to the different Colleges, Academies, and Seminaries of Learning and piety in the United States, and any improvements which may be made in the system of education.

6th. To give short notices, and occasionally, reviews of new and useful publications.

7th. To insert communications and extracts adapted to promote the influence of Christian Institutions and evangelical religion.

8th. To notice improvements which may be made in Agriculture and the Mechanic Arts, and any inventions or discoveries which may be of general utility.

9th. To furnish, weekly, a brief summary of the most important political transactions and events, for the benefit of those readers who take no other paper.

Some information upon these several topics must be interesting to all, who look upon themselves and their fellow men as rational and accountable beings, hastening to the grave and to the judgment—or as members of civil community—bound to promote, and rejoice in the prosperity of all. And it is believed that the day is near, when it will be considered as almost a reproach for any Christian family to remain without the regular means of enjoying such intelligence.

There are, at present, in the New England States, and in New-York, about 400,000 families; and of these, 100,000 may be supposed to be Christian families. But how few of them, comparatively speaking, for want of regular intelligence, take any deep interest in those mighty movements which are now making for the "Conversion of the world." How few enjoy that pure and elevated satisfaction which might be excited by reading weekly of some new progress in that great "system of means" which God has lately put in operation. And why are they denied this satisfaction? Not because it would be very expensive. But probably because the idea of receiving a religious newspaper by mail would be something singular and new to them, and they need to be particularly invited and persuaded to try the experiment, by those who have found it to be perfectly convenient and agreeable.

Under these impressions the following hints are respectfully suggested.

1st. Would not the present readers of the Recorder, who are satisfied that it would be highly useful to others, do well to regard it as a sacred duty, to persuade some of their neighbours, or family connections at a distance, to receive the paper regularly? Might not each of the present subscribers obtain one, two, or more additional names; and thus increase the number of those, with whom they might afterwards converse with deep interest, on the passing events of the religious world.

2d. Might not many of those Ministers of the Gospel who receive the Recorder, do well, at a proper time, to interest their hearers deeply on subjects of Religious Intelligence, by some general statement of facts from the pulpit; and afterwards direct them to a source from which they might, every week, gain fresh intelligence on the same subjects? might they not thus give a reading character to their people,—widen their views,—enlarge their benevolent feelings,—improve the pleasures of ministerial and social intercourse,—and most effectually aid all the benevolent Societies of the day?

3d. Might not enterprising Females, whose hearts have been cheered by the habitual reading of religious intelligence, and whose hands have thereby been excited to activity in the cause of benevolence—might they not persuade many others, of like feelings, to provide for themselves the regular means of religious intelligence, by extra industry, or economy, if necessary?

4th. Might not many Students of Colleges, and especially those who are Beneficiaries, spend a part of their vacations, in a manner most interesting and profitable to themselves, as well as useful to the community, in circulating religious intelligence?

5th. Might not Teachers of Schools extend their usefulness by making it a special object to introduce Religious Papers into the families of their respective districts?

6th. Would not Parents, who desire the improvement of their children, do well to encourage them to procure for themselves a source of rational enjoyment, which, coming new every week, might arrest their attention, occupy many of their evening hours, and prevent the desire of expensive and unprofitable amusements?

7th. Might not many persons, disposed to travel, for the benefit of their health, or for other purposes, find it convenient, interesting, profitable, and useful, (with a commission from the publisher,) to circulate Religious Newspapers wherever they go?

It seems necessary in this connexion, to give a brief sketch of the American Education Society, for the benefit of which, these measures are proposed.

The object of the Society is well known, namely, to educate indigent and pious young men of talents for the Gospel Ministry.

The principles, on which it is conducted, are equally well known, to be neither sectarian nor local, for it has assisted more than three hundred young men, of five different denominations, in eleven dif-

ferent States, at thirteen Colleges, and thirty-eight Academies. The three senior officers of the New England Colleges, and of Union College, Hamilton, Princeton, Columbian, D. C. Athens, Ga. and Greenville, Tenn. are authorised to examine candidates for the patronage of this Society, according to the rules of the Directors, and at most of these Colleges Beneficiaries are now supported.

The reasons, why it was formed, may be found in the following facts, 146 towns in Maine; 45 towns in two counties of N. H.; 139 towns in Vermont; 53 congregations in Massachusetts; 389 congregations in the Presbyterian church in New York, Pennsylvania and Ohio; 46 counties, containing 304,000 inhabitants in Virginia; 332 churches of different denominations in South Carolina; all Indiana, Illinois, Missouri and Michigan, except so far as a few ministers can supply a population of 300,000 scattered over a territory almost three times as large as New England; 1000 churches in the Baptist, and 451 churches in the Presbyterian connexion are destitute of educated Ministers. Add to these appalling facts, the unparalleled increase of our population and the disproportionate increase of our religious institutions, and to these the deep darkness that covers vast portions of our globe, and truly the "Harvest is great and the labourers are few." Hence then the necessity of the American Education Society.

The history of this Society for which there is so much necessity, is briefly as follows. In the summer of 1815, a few young men in Boston, thought it their duty, to educate a pious young man for the ministry. They met, the first time, for consultation, at the study of the late Rev. Joshua Huntington. The subject magnified in importance, and at an adjourned meeting, several other gentlemen were invited, for the purpose of ascertaining, whether it was not their duty to educate more than one; and if so, how many and in what manner. The subject here opened in still greater magnitude, and at another adjourned meeting, in the vestry of Park street church, where the neighboring clergy and others had been invited to attend, the American Education Society was formed August 29, 1815, and the act of incorporation was obtained December 6, 1816. Fear and trembling they mingled with ardent hope. The difficulties to be anticipated from the novelty of the undertaking, and from sectarian and local feeling, assumed in the eyes of many an imposing aspect. But the Providence of God had proclaimed, that something must be done, and many hearts responded, something shall be done. Heaven smiled on the incipient measures that were adopted, & in the first year of its existence the Society received \$5000; the second 7000; the third 6000; the fourth 19,000; the fifth 9000; the sixth 13,000; the seventh 19,500, making a sum total of \$78,500—which has been expended, except the permanent fund of \$21,000, for the support of three hundred and fifty four Beneficiaries, in the different States, Colleges and Academies as above stated. Thirty five of the Society's Beneficiaries had completed their collegiate education, in the fall of 1821. Of this number, one is a Professor, in one of the New England Colleges; another is a Tutor; five are settled ministers; four are missionaries, faithfully and successfully engaged in their Master's service; four others have lately received license to preach, of whom we could mention many interesting particulars; six are engaged as teachers of respectable Academies, and fourteen are pursuing their Theological studies. To the worth of all these, the Directors, in their last Report, from personal acquaintance with most of them, bear public and honorable testimony. The Society has now under its patronage, in the two first stages of education, about two hundred and fifty young men. Testimony is received quarterly, from their instructors, of their embarrassments, economy, personal exertions, assistance from other Societies and friends; of their diligence, and progress in their studies; of their consistent deportment, and promising talents. The following testimony from one, is given as a specimen of the testimony of their other instructors, "We are again blessed with a Revival of Religion. The influence of the charity students in producing this state of things, under the divine blessing, has been very great. Indeed what could we do without them. No one can speak, on this subject, but an officer of college. Every year increases our conviction, that the church would be amply repaid, doubly paid, for all its expense in supporting charity students, were the effect confined to the walls of a College, were every Beneficiary to die the moment he leaves us."

The Officers of the Society, are His Honor WILLIAM PHILLIPS, President—WILLIAM BARTLETT, Esq. Vice President—REV. ANDREW HOLMES, D. D. REV. EZEKIEL PORTER, D. D. REV. LEONARD WOODS, D. D. REV. WARREN FAY, REV. RICHARD S. STORRS, REV. ASA EATON, and REV. BENJAMIN B. WISNER, Directors—REV. ASA EATON, Clerk—AARON P. CLEVELAND, Esq. of Boston, Treasurer—REV. LOUIS DWIGHT, of Andover, Agent.

This is the Society, for the benefit of which, the Proposal, at the commence-

ment of this Prospectus, is now submitted to the public. It is hoped that it may be well received, and that it may be the means of extending religious knowledge to many hundreds and thousands, who are now hastening through life, without much considering that they have minds to be improved, and hearts to be formed for immortality; and also that it may be the means of giving a good education to many worthy beneficiaries of the American Education Society, who shall in the course of their lives win many souls to Christ, and when their work on earth is done, shall shine as the stars of the firmament forever and ever.

N. WILLIS.

Boston, Dec. 31, 1822.

Concerning this proposal, the Directors of the Society, at their quarterly meeting in January, adopted the following resolution:

RESOLVED, That the Directors of the American Education Society, cordially approve the proposal of the Proprietor of the Boston Recorder, for the benefit of this Society, and that they feel a deep sense of the generous public spirit which it manifests.

True Copy from the minutes.

Attest, ASA EATON, Clerk.

Boston, Jan. 3, 1823.

## TERMS OF THE BOSTON RECORDER.

I. THE RECORDER is published every Saturday, on a super-royal sheet, and sent by mail to distant subscribers.

II. The price is \$3.00, payable in six months, or \$2.50, if paid in advance, or within one month.

III. Every person, who will procure ten subscribers and forward their names, shall receive the eleventh copy gratis, and in the same proportion for any additional number of subscribers.

IV. The subscribers agree to receive the paper from the first of January, when the volume commences, or from such time as they shall direct, but any person may discontinue taking it at the close of the year, by signifying his desire previous to its close, and paying arrearages.

V. All Advertisements will be excluded from the Recorder, except those of a Religious and Literary nature.

VI. The postage on the Paper sent to any place within the state will be one cent a week; if sent any distance out of the State, over 100 miles, the postage will be only one cent and an half a week.

VII. Subscribers in each town are requested to agree with the Post Master, or some other suitable person, to act as Agent for them and transmit monies in their behalf.

VIII. Letters, Post Paid, should be directed to NATHANIEL WILLIS, Proprietor and Publisher, Boston, Massachusetts.

IX. One thousand copies, from the commencement of the year 1823, above the present number of subscribers, have been printed, and will be furnished to the first applicants.

## Foreign Missionary Intelligence.

From the London Missionary Chronicle, for December, 1822, received at the Recorder-Office.

### INDIA—SURAT.

Extract of a Letter from Mr. Fyvie.

Feb. 4th. Was much gratified this morning by a visit of the Native who has for some years been very active in giving away Tracts, in assisting in the schools, and in speaking to his countrymen about religion. He requested a supply of Gujaratee New Testaments and Tracts, as he intended to visit several of the villages at a considerable distance from Surat. With pleasure I complied with his request; and pray that the Lord may be with him in his journey. When taking leave, he said, "I go as a pioneer, and you must follow; and I trust you will see that my labours have not been in vain." Glad should I have been to have accompanied him; but cannot leave the work in Surat a single day, unless compelled to do it, until I receive assistance from England.

I may here observe that the Gujaratee Testament is divided into eight parts; and since it has been printed, about 1,000 parts have been given away by us among the people in this city, and in the villages around. About 10,000 Gujaratee Tracts have been given away since the press began work here.

Feb. 5th. Visited the second Native School.—The whole number of children in this school is 50.—Was much pleased with their progress—heard them before they were dismissed repeat the lessons in our first book. Finding them perfect in the first book, I introduced our second book for children; it contains the Ten Commandments, the Lord's Prayer, a morning and evening hymn, &c. This school is entirely composed of Dhera children—that class of Hindoos who eat carrion. All the other Hindoos abhor them, and they always live in districts by themselves. It is the duty of a missionary, I conceive, to teach the people that all castes are on a level in the sight of God; yet in the present state of the people, it is absolutely impossible to mix these people with the children of other castes. We must either teach them in separate schools, or allow them to remain ignorant. The children of all other castes unite together in the schools.

Feb. 6th. Visited the first and third Native Schools. In the first are 55 children, and in the third 45; making in the three schools together, 150 children. They may be said to be Christian Schools entirely, as every thing of a heathen and superstitious nature has been gradually excluded.

Feb. 7th. Preached in our hired house. In the same street is a heathen temple, by the door of which I pass in going to our house of Christian worship. The idol is a stone of a horrid figure, covered over with red colour. The house is a dwelling-house, the lower room only being appropriated to the idol. The offerings presented to this idol are flowers, rice, clarified butter, oil, &c. &c. Prayers are offered up, accompanied with the ringing of bells, beating of drums, and dances; this last is generally performed by girls of infamous character. The whole service is a mere childish ceremony, dishonourable to God, and calculated to pollute the mind. Here no prayers are presented to the One only living and true God; no song of praise to Jehovah is heard; and no instruction that is good for the soul is ever imparted to the people. All is ignorance, folly, and spiritual death.

Turning away from the disgusting scene with feelings of pity for the deluded creatures, was happy to find a few persons waiting my arrival.—I suppose that about forty heard the word of the Lord.

Feb. 14th. Nothing this evening but weddings, beating of drums, and flambeaus are to be seen or heard in every part of the city. This being considered a lucky month, parents generally at this time betroth their children. Had little expectation of meeting a congregation when I left home, and less when I reached our preaching house, as there was a wedding next door. However, a few persons being present, I sat down and began reading. Soon after which, the bridegroom arrived with his train, and while their marriage ceremony was celebrating, a considerable part of the company came to hear me. I spoke to them from that interesting passage, "God so loved the world," &c. &c. All faces were new to me, and they seemed surprised to hear a white man speak their language, and much more surprised at what they heard. Gave away a considerable number of Tracts, and the company returned to the wedding to eat and drink I suppose. I fear they were but ill-prepared to hear the word—indeed one did not scruple to tell me after the service, that their hearts were more set on their dinner at that time, than on hearing the word of the Lord. But we ought to speak the word "in season and out of season."

### CHINSURAH.

Extract of a letter from Rev. Geo. Mundy, dated Chinsurah, 5th April, 1822.

Since I last wrote, we have taken under our care four Native Schools, containing about 200 children. The Catechism and Scriptures are learnt and read by them daily. On Sabbath morning they are all assembled in our large Bengalee chapel, (where we every evening exhibit a crucified Saviour to the people) when we catechise and expound to them. This commenced about ten weeks ago, and has hitherto gone on with great success: we are indeed constrained to say, "what hath God wrought!" Five years ago, on B. Pearson's arrival, the name of Christ scarcely dared to be mentioned to a boy, or a printed book put into his hand, though its contents were nothing but a few fables, so great were their prejudices; but now what a door is opening for the communication of that knowledge, which shall cause them utterly to forsake the dumb idols of their forefathers.

One evening lately, Mr. Townley took a catechism with him into the street, to read aloud, in order to draw a congregation for preaching; he had no sooner read the first question, "Who created you?" than a little boy among the people, immediately of his own accord, gave the answer, "God created me." Mr. T. went on with the questions, and the child with the answers, throughout the book, to the great astonishment of the people.

We are still endeavouring, as far as our feeble strength will possibly allow, to fulfil our Saviour's injunction, "Preach the Gospel to every creature;" during the late cold season, we have preached a great deal in the open air. Mr. Townley, in company with Mr. Harle, spent a month in preaching and distributing Tracts at all the towns and villages up the river, to the distance of 200 miles. Since their return, Mr. T. and I have generally been companions in labour, visiting, while the cold continued, all the villages for many miles around us, and preaching frequently, the greater part of the day. In one of these excursions, we were accompanied by a native convert from Calcutta. Br. T. and I having preached at two different villages, on our arrival at the third, our Native Brother ascended the steps of a heathen temple, and addressed a large congregation of his countrymen on the love of Christ, till the tears streamed from his eyes. It was a most affecting and delightful sight! The people stood in amazement, wondering at the strange and surprising change which must have taken place, to cause a once hardened Hindoo to weep. This same native's preaching has been lately blessed to a young man 22 years of age, formerly a Brahmin and Go-roo, (a religious teacher) his disciples (of whom he had many) all forsok him on his becoming a disciple of Christ. He is at present with us, and we have every reason to be much pleased with him; his piety appears real, and his talents, particularly as a preacher, above the ordinary kind. He is going through a regular course of instruction under Mr. Townley, that he may be better qualified for the important work; for this purpose, Brother T. is translating Dr. Bogue's Lectures into Bengalee, and I am attempting a select translation of Keach's Scripture Metaphors.

### A Suttie described.

The horrid practice of burning widows is still carried on without any abatement, in those places under our government. The Dutch will not allow it in their districts. During the last year, in the small district of Hooghly alone, 195 poor unhappy females have been sacrificed!! A few days ago, hearing of one about to take place, and our brethren, Travin and Bankhead being with us, we all resolved to go, that we might, if possible, be able by argument to prevent it. On arriving at the place, we found the woman sitting by the body of the deceased; we did all we could to endeavour to persuade her not to burn; but all we could get from her were intreaties to leave her; we then appealed to the feelings of her daughter, whose office it was to set fire to the pile, but could make no impression on her, after which the Brahmins, were addressed respecting the injustice, cruelty and sin of such an act; but finding all fruitless, silence being obtained, Mr. Townley, in the presence of the people, offered up a fervent prayer, that God would graciously show mercy, and soften their hard hearts—all, however failed of the desired effect, and we were obliged to be silent spectators of the awful scene. The poor creature, after being bathed in the Ganges, was carried, almost senseless with intoxicating drugs, to the pile, tied to the dead body, large pieces of wood laid on her, & the whole bound down that she might not possibly escape. The pile was then set on fire amid the shouts and yells of the people. To us, indeed, it appeared hell in miniature. Our feelings were deeply impressed, and I trust we were constrained to cry with more fervent spirit, "have respect unto the covenant, O God, for the dark places of the earth are full of the habitations of cruelty."

### PENANG.

THE STUPIDITY, AND CRUELTY OF ISOLATORS, Exemplified in the conduct of the Chinese; extracted from the Journal of Mr. Medhurst, when he resided in Penang.

Jan. 7, 1821.—Walking out, I called at the house of a man, who was engraving an idol; & on looking round, I perceived his house to be full of the works of his own hands. I could not help feeling a holy indignation at such affronts on the Divine Majesty, to suppose him to be like unto wood and stone, graven by art and man's device. I spoke to him on the folly of trusting to the works of his own hands, but I found him to be nearly as ignorant as the idols he was making. "They that make them are like unto them." He was unable to give any consistent excuse for his folly, acknowledged that he was a mere imitator of others, and was making the idols for his own gain.



On my return, I visited a temple in ruins—the altar neglected and the god removed. I longed for the time when the shrines of idolatry shall all meet a similar fate. When I inquired why the temple was deserted, I was told very eagerly that the god had selected another spot for his residence in preference to this. I doubted how it was possible for a log of wood to be capable of choice, or to express his desire to others; they said there was no difficulty in either; for when they were carrying the god round the village, in his chair of state, (borne generally by four men only,) on its arrival at the particular spot which the god preferred, the chair suddenly became heavy, and twenty men could not move it thence. My informant said he was not an eye-witness of this circumstance, but he firmly believed it. What a pity it is that they do not trouble themselves to inquire into the truth or falsehood of such things, before they give an implicit credence to them.

#### Murder of female infants by the Chinese.

Jan. 18th.—A man came for medicine to-day, with whom I conversed awhile privately. I asked him how long he had left China, and whether he ever thought upon his family there. He said he frequently thought on them, and intended next year to return and visit them, for he had three sons, and one daughter, who was married. "I had another daughter," he added, "but I did not bring her up." "Not bring her up," (said I,) "what did you then do with her?" "I smothered her (said he): this year also I heard by letter, that another daughter was born; I sent word to have that smothered also, but the mother has preserved it alive." I was shocked at which he uttered it. "What, (said I,) murder your own children? Do you not shudder at such an act?" "Oh! no, (said he), it is a very common thing in China; we put the female children out of the way, to save the trouble of bringing them up; some people have smothered five or six daughters." My horror was increased by his continued indifference, and the lightness with which such crimes are perpetrated in China, with impunity, which must be the case, when they are related without fear of detection, as the common occurrence of life. I felt I had a murderer by my side, who must without repentance inevitably perish. I told him plainly that he had committed a most dreadful sin, and that he was in danger of eternal wrath. Though I said this with the greatest seriousness and earnestness, at first he only laughed, and it was some time before he would acknowledge that he had done wrong; however, afterwards he seemed to feel a little concerned, and I hope affected. What an awful view does this present of the "Celestial Empire," loaded with crime, deluged with blood, & ripe for destruction!

#### MISSIONS AMONG THE JEWS.

From the London Jewish Expositor, for December, 1822, received at the Recorder Office.  
BAPTISM OF A CONVERTED JEW IN ST. PETERSBURGH.

Extract from the Journal of Mr. M'Cauley.  
On Thursday, 5th September, I attended in company with Mr. Becker, at the church of the Knights of Malta, to witness the baptism of a young Israelite, by birth a Swede, and by profession a portrait painter. He had been persuaded some months before, to go to hear the Rev. Mr. Gosner preach. The latter is a gentleman whom the persecution of his brethren in the church of Rome, had forced to seek an asylum in a foreign land; he found one in St. Petersburg, and protected by his imperial majesty, preaches in German the pure undiluted word of the Gospel to immense congregations of all denominations, Greek, Roman, Lutheran and Jew. Curiosity had induced the young Israelite to hear this gentleman, but curiosity which leads a sinner to hear the Gospel, is not to be despised. Mr. Gosner's simple preaching soon convinced him of sin, and the want of a Saviour. He then applied to Mr. G. who pointed out him that is mighty to save. After some months probation and instruction, he desired to be baptized, and as to all human appearance he had faith in the Lord Jesus, his desire was complied with. The church was quite full, and very many Jews were present. Mr. G. delivered a very impressive exhortation, in which he told the young convert not to make professing Christians his example, but to go to the word of God, to consider Jesus Christ himself as his only pattern, and his pure word as the only standard of Christian doctrine; when the act of baptism was performing, there was scarcely a dry eye in the whole assembly. To see one of the children of Abraham brought back to the fold from which they have so long wandered, to that good Shepherd, whose loving kindness they have so long despised, made the hearts of all present overflow with gratitude, and drew out many a prayer to the God of Abraham, to hasten that happy time, when the whole nation shall return to the green pastures and the streams of living water. This Jew is not the first who has been brought to the knowledge of the truth by Mr. Gosner's instrumentality, nor is it likely to be the last, as numbers of Jews constantly attend his preaching.

#### ROMAN CATHOLICS PROMOTING CHRISTIANITY AMONG THE JEWS.

The following communication is from a Catholic gentleman, at Paris, who feels a deep interest in the spiritual welfare of the Jews, and is about to send forth a monthly publication, to be entitled, "The Crowning of the Cock;" the object of which will be to stir up his fellow Christians to a sense of their duty, in reference to God's ancient people of the house of Israel.

Paris, August 5, 1822.

Sir,—I have thankfully received the letter you have addressed, on the 26th of July, to the Editor of the Crowning of the Cock, in the name of the venerable Society for promoting Christianity among the Jews. We were already informed of its existence, and of the principal results of its labours, by the intelligence which some political or religious papers have given of them. Some pious and modest persons, who have undertaken to establish among us a work, similar to yours, had therefore recommended to me, to enter upon a correspondence with you, and to communicate to you our publications. Some circumstances, independent of our will, having hitherto retarded their printing, have in consequence prevented my discharging this honourable duty, and thus fulfilling the intentions of my friends.

We are all Roman Catholics; but we must say, to do homage to truth, "that your zeal hath provoked very many."—2d Cor. ix. 2. At a season, when impiety lifts up its head, and dares to conspire in the face of the sun against the kingdom of God and his Christ on earth, it has been our opinion, that all sincere and conscientious Christians of every communion had one common interest, and ought to feel the necessity of uniting their strength, in order to fight against the common enemy. They ought all to form a Holy Alliance, to defend the sacred banner of faith, against the assaults of an enemy, to whom unfortunately a new power to hurt has been given, because he displays, it must be confessed, an alarming skill in seduction and lie. But if the evils which assail religion, and what naturally follows, civilization also, are great, we must also confess, that Divine Providence does not leave us without support nor without hope. How can we avoid observing the all-powerful influence in that increase of fervor and zeal, which under different forms manifests itself on all hands among Christians of different denominations. In spite of our outward differences, the hand of God is evidently at work to bring us together, and to unite us in spirit and in truth.

As every excellent grace and every perfect gift descends from the Father of Lights, it can only be His Divine Spirit, who inspires and directs to one common end the labours of so many Christian societies, among which yours shines with a splendour so much the purer, as it is more exempt from every suspicion of philosophical, and more evidently connects itself with the work of Providence in the Christian dispensation, and with the fulfilment of the too much neglected prophecies, in which a future age of peace, of justice, of consolation, and of happiness has been promised to the earth.

You inform me, sir, "that the two points of view, from which we consider the question of the conversion of the Jews, are precisely the same which hitherto have directed the activity of your Society." We rejoice to learn it, but are not at all surprised; convinced, as we are, that if there is among us a diversity of gifts, there is only one and the same Spirit. To work, by whatever means, towards the reconciliation of Israel to God thro' his Christ, surely this is the most sacred of all exertions; this is to co-operate in the revival of the old spirit of Christianity among us Gentiles, degenerate as we are, and almost without faith; this is to make a step towards the regeneration of the whole human race, of which the Jews, restored as living members of the body of the Lord, will be in the appointed season the blessed instruments. This your Society, no doubt of it, will share in the blessing of Him who has said, "Blessed be he, that bleareth thee," Gen. xxvii. 29; and in another place, "They that build there shall be blessed from heaven," Job xiii. 16. De Sacy's translation.

#### THE CROWING OF THE COCK, OR THE MESSENGER OF THE HOLY ALLIANCE.

A collection of such articles, as are intended to promote the re-establishment of the kingdom of God, and of his Christ on earth.

Although the title of this Collection sufficiently expresses its object, yet we will in a few words enumerate the particulars, which will fill the four chapters into which it will be divided.

I. Religious Philosophy.—All the objections of atheists and materialists will be replied to, without disguising any of them; and it is to be hoped, that all those, who carefully and candidly seek truth, will be induced to confess the necessity of worshipping God and His providence, and to co-operate in the re-establishment of his kingdom on earth.

II. Christianity.—The divine origin of Christianity, as it has been established in the writings of the apostles, will be explained to the details, without entering upon any of those questions by which Christians have been divided into different parties about the creed, while they have too often shaken their faith, and almost entirely quenched their charity.

III. Messianism.—We hope to prove to the dispersed Israelites two truths of high importance, not only to their happiness in particular, but to mankind in general, viz. 1. that the first appearing of Messiah should be, as it actually has been, an appearing in humiliation and under sufferings; and we flatter ourselves to lay before them a very great number of arguments to this effect, never before brought under their consideration. 2. That the Jewish nation is destined to form, as a body, the new Holy Church, to which all Christian Societies, under the guidance of their pastors, will eagerly wish to be united; when Judah, opening their eyes to see the light, will be prepared to be chosen again as the people elect of Messiah, triumphing and glorious in his second appearing.

IV. Melanges.—Islamism, Foreign Religions, Poetry, Advertisements, and various subjects.

#### EXTRACTS FROM THE JOURNAL OF MR. WOLFF, AT JERUSALEM.

March 31, 1822. Several Greek boys, who have been very poor indeed, desired to draw Arabic Gospels and Bibles, to which I was not able to comply, for my trunk had not yet arrived from Damiat. I sold them seven Arabic psalters for forty barras (one piastre). I gave twenty Arabic psalters to Moses Secot to sell to Christians, and ten psalters to Isaac Ben Solomon.

April 1, 1822. I gave twenty Arabic psalters to the Jew, Abraham Ben David, to sell, and bring to him five piastres; he sold them in a moment to Mussulmen, and brought me the money for them. I sold this morning, before I arose from my bed, eighteen Arabic psalters at ten barras a piece; a Greek New Testament for one piastre; a Greek New Testament to a poor man, for thirty-six barras again; also four other Greek New Testaments for two piastres. An Armenian asked for Turkish Bibles, written in Armenian characters. Sold two Syriac New Testaments by Abraham Ben David for two piastres. The old Greek priest Jacobus Jerusalemianus, desired Persian, Greek, and Arabic Bibles and Testaments. Several other Armenian gentlemen called for Bibles and Testaments.

It has been of great consequence that I have given Arabic psalters, and Greek and Syriac New Testaments to Jews to sell, for they sold them to Mussulmen, and those Christians who were jealous of it, and did not like to see the New Testament in their hands, came to me in the Armenian Convent—priests, merchants, peasants, children, poor and rich, so that more than three hundred persons came at once to me, and the members of the Convent desired me to give all my New Testaments and psalters to the charge of the Dragoman of the Patriarch, who carried all my New Testaments and psalters in the public street, near Abraham Ben David, and in this way I sold 150 Arabic psalters, and fifty Greek New Testaments, in less than half an hour. I gave beside this fifty Arabic psalters, in the presence of Procopius, to a Greek priest, called Petrus Jesus, who will give them gratis to poor Greeks. I was obliged to go the second time to the Rev. Procopius, to supply me with one hundred copies of the Greek New Testament, and the same number of Arabic psalters, the whole of which the dragoman sold for fifty-two piastres. That day I got 160 piastres for the whole.

The Dragoman of the Patriarch brought me the money, and told me, that a Mussulman riding upon an ass, passed the gate of the convent, and seeing the crowd of Christians who bought those books, he stopped near the gate and bought one psalter, and sitting as he was, he read it in the presence of all the people. Two Spanish Jews called on me the same day, and the Lord enabled me to preach to them the great doctrine, that Jesus is the Redeemer of our souls—the Son of God—God over all, blessed forever.

April 2, 1822. The Reverend Procopius gave me a letter of introduction to the superior of the Convent of St. Saba, three hours journey beyond Bethlehem; and the Patriarch of the Armenian Convent gave me letters of introduction to the guardian of the Armenian Convent in Bethlehem, and sent Pater Paolo Tutiunggi with me, to whom he consigned the keys to all the rooms of the Convent of Bethlehem, in order that every thing might be shown to me. A peasant of Bethlehem met us on the road, and besought me to give him Arabic psalters and Gospels: when I told him that my trunk was not arrived from Damiat, he desired me to receive his money, in order that I might not forget to send him the books as soon as they should arrive at Jerusalem, an offer which I did not accept. The superior of the Armenian convent at Bethlehem received me very kindly, and he asked me with a humility which made me blush, the explanation of several passages of scripture. Several of the laity of the Armenian persuasion were present: every one of them believed and expressed the resolution of reading the scriptures every day. Pater Paolo Tutiunggi read the 17th chapter of St. John to his countrymen in an old Venice edition of the Armenian Bible. I then went to the place where the babe was wrapped in swaddling clothes, lying in a manger—that babe

which by angels was adored. I read on that place Luke ii.

April 6, 1822. Met with Rabbi Solomon, the disciple of Rabbi Mendel, whom I knew when at Cairo; he embraced me before all the people.

I called on the Carnites, and explained to them Jer. xxxi. 31—34, and read with them Matt. vi. in Hebrew. My mind was very much cast down this day! Alone in this wide world! exposed to manifold dangers in spirit and in body! Lord Jesus, look down from heaven and have mercy upon me, and upon thy poor people Israel! The Easter days have arrived, but I cannot conscientiously go to church, and bow down before so much mockery. I have publicly declared among my brethren according to the flesh, that I consider the ceremonies of the Christians at Jerusalem as idolatrous, to which I never shall accommodate myself.

April 7, 1822. Called on Rabbi Solomon Ben Menahem, who received me very kindly, but declined speaking with me about religion. Rabbi Mendel was to-day more than usually confused and ardent in his arguing, but he nevertheless said to me, that, knowing from myself that I was once a Jew, he would be more kind to me than before he knew it, and that he will sometimes give me an apple to eat, on which I must ask a blessing. I told him that I may do this, for the New Testament tells me, whether we eat or drink, we must do all for the glory of God. I offered then to find the New Testament, and besought him to let it; he took it not very readily, but as he has taken it, and promised to read it, I hope that the grace of the Lord will enlighten his prejudiced heart.

April 8, 1822. Pater Paolo Tutiunggi, whom my friends will see in England, spoke to day with me very seriously about the spiritual concerns of his nation, and told me that the English nation may be a great blessing to the Armenian, if they should establish an English college and a church at Constantinople, and send there a Missionary who preaches the pure Gospel to his nation; and I ask, who may be better qualified for a Missionary to the Armenian nation, than Pater Paolo Tutiunggi, after that he in England, by the grace of God, shall have acquired an enlarged experience of the knowledge and love of Jesus Christ, and beside this, the knowledge of the English tongue? Rabbits Solomon, Isaac, and Abraham called to day on me; I argued with them three hours. I visited a sick Jew, at which he was very much rejoiced.

April 11, 1822. Called on Rabbi Solomon.—His wife, Abraham Ben Jeremiah, his son-in-law, and his son Rabbi Isaac, desired me vehemently to turn to Judaism, and burn the New Testament; to let grow my beard; not to eat swine's flesh, and to marry a Jewess.

I. Dear friends, you know that I love the Jews, but I am now alone with you, and no Christian does hear us; I declare even before you, that I believe Jesus of Nazareth is the true Messiah: I am not ashamed to myself to you in many things: just as St. Paul and Peter did, I am willing to let grow my beard, to wash my hands before I eat, even perform all those prayers of the Jews which are agreeing with Moses and the prophets; but I must always tell you, that I do not believe I shall be justified before God for performing certain prayers, nor by washing my hands, but by faith in the Messiah, who is Jesus of Nazareth; upon him we must look, whom we have pierced, and mourn. "And he believed in the Lord, and he counted it to him for righteousness." I believe in Jesus Christ my Lord and Saviour!

Bathsheba, the wife of Rabbi Solomon. We will give you the books of the Rabbits; read in them and you will be persuaded.

I shall read them with the greatest interest, and acknowledge every thing as truth, which I find agreeing with Moses and the prophets; but Christ Jesus is too deeply in my heart; no book can take him out of me: read the New Testament that I will give you, and you will be persuaded that Christ has commanded us to do nothing against the prophets.

Rabbi Solomon and his wife. We are now going to dinner; we beg you to dine with us.

I. With great pleasure.

Rabbi Solomon. Wash your hands before you go to dinner.

I immediately did wash my hands.

Rabbi Solomon. Perform that prayer which we perform as often as we are washing our hands.

I did not remember the contents of that prayer, & desired them therefore, to recite first the prayer.

Rabbi Solomon and his wife. We say thus, "Blessed be thou, O Lord, our God, King of the world, who hast sanctified us with his commandments, and hast commanded us to wash the hands."

I. I cannot recite that prayer, for the Lord has not given us that commandment, it is neither to be found in Moses nor in the prophets.

Rabbi Solomon. Do us the pleasure and perform our prayer when we break the bread.

I remembered that prayer, and immediately said with a loud voice, "Blessed be thou, O Lord, our God, King of the world, who hast brought forth the bread from the earth."

After the dinner was over, I said to them, Allow me now to tell you that prayer which I often say at home; and I said in Hebrew, "Our Father which art in heaven, hallowed be thy name," &c.

Rabbi Solomon and all the Jews present. Exceedingly fine, exceedingly beautiful.

I. And this prayer is to be found in the New Testament.

No answer followed; they reproached me with having hitherto transgressed the command of Moses, by not having taken a wife. They cited Gen. i. 29. ii. 18. I replied, that I intend to marry as soon as the Lord gives me a wife, who does not only love me, but the Lord above all.

April 16, 1822. Rabbi Reuben, of the sect of the Hasidim, a gentleman, thirty-six years of age, born at Mohilev, and Rabbi Abraham Ben David Izkovich called to-day on me. He spoke very reasonably indeed, and candidly, which quickened my mind again, after my soul had been brought into great sorrow by the obstinacy of Rabbi Mendel.

Rabbi Reuben tried to answer to my citation of Genesis xlix. 10. by Psalm lxxxix. 19. to the end of that Psalm. Rabbi Reuben agreed then, although the sceptre of Judah seems to be departed, our hope is still not gone. I convinced him, by God's help, that his argument was not conclusive.

Rabbi Reuben himself confessed that it cannot be denied that Jeremiah has predicted a new covenant, and a covenant not according to that covenant made with our fathers. Rabbi Reuben promised to call on me every other day, and converse with me for some hours; he accepted with joy a Hebrew New Testament, which he promised to read with attention.

The young Mordecai Ben Solomon, whose father is at present in England, called on me. He is only fourteen years of age, he undertook to argue with me. Abraham Ben David, who is the whole day with me, and is reading the New Testament, became very angry about Mordecai's boldness. I said to him, "Don't hinder him to seek truth." I explained to him Isaiah liii. I referred all those Jews who called to-day on me, to Isaiah xxix. 10.—"Zechariah xix. 10. Isaiah xlii. 19, 20. You may easily perceive that Talmudical religion, as well as Popery, the mystery of iniquity! May the angel which redeemed me from all evil, bless Israel, and let shine the light of his countenance upon poor Israel."

April 17, 1822. I called on the aged Rabbi Joseph, the son of Wolf; other Jews were assembled there. They told me that Rabbi Mendel tried, with some other Rabbits, to pronounce an anathema against those, who should dare any longer to argue with me, but the majority of them declared that they would not in any case take notice of the anathema of the Rabbits. Rabbi Reuben Hasid has declared publicly that he is reading the New Testament to examine it, and to tell me his candid opinion about it.

April 19, 1822. Abraham, the son of David

Izkovich Sifro, from Sklov, who calls on me every day, confessed to-day, with tears in his eyes, that he is convinced that Jesus of Nazareth is the Messiah, the Son of the living God, and that he will now speak with his wife and mother about Christ Jesus the Lord. We prayed together to the God of Abraham, Isaac, and Jacob, in order that he may send his grace upon his wife, mother, and brother, that he may enable them to believe in Jesus the Messiah of Israel, the Son of God; we read together longer than two hours in the New Testament, Luke iv. Rom. v. vii. and xix chapters. Abraham read for himself the Epistle to the Galatians, and that of St. Jude.

Michael, a Roman Catholic, called on me this afternoon, and conversed with me about the faith; he seemed to believe and to feel all what I said to him about the true conversion of the heart to God which is necessary to every man.

I remain, yours, &c. JOSEPH WOLFF.

#### Domestic Religious Intelligence.

##### REMARKS ON THE STATES OF ILLINOIS AND MISSOURI.

Extracts of a Letter from Rev. E. HOLLISTER, published in the Christian Spectator.

The States of Illinois and Missouri lie between lat. 36° and 44° north, and lon. 87° and 94° west, being separated by the Mississippi River. The population of Illinois, according to the census of 1820, is 52,000, and of Missouri 66,607.

The first settlement by French people from Canada, more than one hundred years ago. When the North-Western Territory came into the hands of the British Government in the year 1763, most of the wealthy people removed, the town greatly degenerated, and many elegant houses went to decay. Since it has been under the American Government it has greatly improved.

The next settlement worthy of notice was made at St. Louis in 1764, by Mr. Peter De Laclède Liguest. He made his establishment for the purposes of trade, having obtained of the French Authorities at New-Orleans the exclusive privilege of the Indian trade on the Missouri river. According to the census of 1820, St. Louis contains 4,123 inhabitants. It has three printing establishments, each issuing a weekly newspaper, 13 physicians, 27 attorneys and counsellors at law, and 46 mercantile establishments.

The population of these States is for the most part American. The French population is confined principally to the villages. About one third of the inhabitants are French; of Kaskaskia, one half; and of some other villages, nearly all. Collected from different quarters, and bringing with them different opinions, feelings, and habits, the people have as yet no general character. The state of morals is generally better in the country than in the towns. The charge of profligacy and vice, which has been so often and so liberally made against them, does not belong to them as a people.

The French inhabitants are Catholics. They have churches in St. Louis, St. Charles, Portage, Des Sioux, Florissant, Carondelet, Des Moines, St. Genevieve, The Barrens, and New-Orleans, in Missouri; and Kaskaskia, Prairie Du Rocher, and Cahokia, in Illinois. There is a nunnery at Florissant, (which is, however, nothing more than a boarding school), an ecclesiastical seminary at the Barrens, and a seminary in St. Louis, called the St. Louis College. This last is under the direction of Bishop Du Bourg, and has 65 students. The Bishop has a very valuable library, containing about 8,000 volumes.

The most numerous denomination of Christians is that of the Methodists. There is also a considerable number of Baptists, and Cumberland Presbyterians. However we may regard the preachers of these sects on other accounts, they deserve much credit for their zeal and activity; for it must be acknowledged that they have penetrated, and preached the gospel, and disseminated vital piety and christian morality in regions where, but for them, little more would be known of christianity than the name. And although there is reason to lament their doctrinal errors, and often their extravagant proceedings, yet by their means 'Christ is preached, and I therein do rejoice, yea, and will rejoice.'

The Presbytery of Missouri, embracing within its limits the two States of which I am speaking, consists of 16 churches and 4 ministers. The Ministers are Rev. J. Matthews at the village of Louisiana, Rev. S. Giddings at St. Louis, Rev. C. S. Robinson at St. Charles, and Rev. Thomas Donnell at Bellevue. The latter is the only one who sustains the pastoral relation. Beside these, there are, not yet connected with the Presbytery, Mr. Lacy, a licentiate, residing in St. Louis county; Rev. J. Townsend at Edwardsville, and Rev. A. Williamson at Shoal Creek. Some of the churches are small. One has 54, and the largest has 90 members. To supply these churches, at least six more ministers are this moment needed; and then some of them would be supplied, as some are now, only for one half of the time. There are also certain districts in which churches are not yet established, where Presbyterian preachers are immediately wanted. To furnish any thing like a tolerable supply for the country, there must be ten more ministers at least.

A preacher is uniformly received with cordiality, and welcomed with many expressions of regard. His preaching is listened to with seriousness and solemnity, and the kindness of missionary societies acknowledged with gratitude. In several places I met with little companies of Christians, shut out from their once high and precious privileges, and doomed to a long and painful 'famine of the word of God'; they manifested the high value they set upon the preaching of the gospel, by going for the purpose of hearing it, ten and even 15 miles, in cold and unpleasant weather.

The German settlement in the county of Cape Girardeau, is worthy of notice. The settlement was commenced more than 20 years since by emigrants from North-Carolina. Leaving behind them their meeting-houses, and preachers, and schools, the consequences are such as might have been expected. I cannot describe them better than in the language of one of their members, "When we came here we had no preaching, no schools, and we almost forgot what we had learned; the deer were so plenty that we thought of little beside hunting them; and now we are all running wild, these wild woods about."

On one occasion, soon after I arrived in the settlement, I received six applications to preach in different neighborhoods around; one was in writing, signed by 34 of the inhabitants. The communication is as follows:—

"State of Missouri, Cape Girardeau Co. Aug. 5, 1821."

"To the Rev. the moderator and other members of the Presbytery of Missouri."

"We, your humble petitioners, living near the waters of Crooked Creek, being destitute of the Gospel preached amongst us in a way which we in our consciences think agreeable to the word of God, would humbly supplicate your reverend body for such supplies of preaching as God in his providence may put in your power to give, as a number of us have been living in this country 8 or 10 years, and have not had the opportunity of hearing a gospel sermon preached without going 15 or 20 miles. And now sir, your compliance will lay us under lasting obligations to pray that the pleasure of the Lord may prosper in your hands. And as we have not as yet any stated place of preaching, we would desire you to appoint the first sermon at Mr. John Hahn's on the main leading road near Crooked Creek; and we would conclude by wishing all grace."

Such was the petition, or, in the expressive language of the person who penned it, the supplication of these people, and it speaks volumes on the necessity of education and missionary societies. I need not say that I preached to them as much as

my arrangements would admit, and that the attendance and conduct evinced that their places still more remote, I was under the necessity of replying in the negative.

The population of these States and others, is annually increasing, the settlements extending, and the field for ministerial labors, of course, constantly widening. Society may be said to be in its infancy; its character is not yet formed. But it is important to remember that it is forming. The object of grants to the west is not like that of the colony of Plymouth, the enjoyment of their principles. They carry along with them their wardrobe, their furniture and utensils; not even the Bible. The settlement of a community upon the character and condition of the religion for ages and centuries to come. And on the other hand, let those regions be neglected, and not become hopeless, they will at least be left to the efforts augmented a hundred fold. Neglected gardens but for a few weeks in the season, and the rain and the sunshine will produce luxuriant weeds. Neglect your children in infancy and youth, and they will grow up ignorant and vicious. So neglect these settlements of our country—they will certainly become flourishing like our own; but our expectations, in wealth and importance, ignorance and infidelity and vice, will extend widely, and grow with equal rapidity, and towering a height. The village which consists of a few log cabins will become a city of thousands of people, its mansions and billiard rooms and its theatre; but no sign will be seen pointing to the skies, and no 'thrilling bell' sound its summons to the worship of God. The prairies, clothed with verdure and flowers, will be transformed by the hand of industry to still lovelier scenery; but the condition of the people will present, in sharp contrast, a scene of barrenness and desolation. Darkness, more terrible than that which God as a judgment upon Egypt, will brood over the wide-spreading regions, and the dark king of triumphantly wave the sceptre of his dominion over the prostrate population.

Is such to be the fate of a country so lovely in nature as was ever warmed by the sun? I do not believe it.

But what is to be done? How are the western settlements to be supplied with preachers? I answer, some can receive a support from the congregations. There are many wealthy people, especially in the villages, and they are not able but disposed to contribute liberally for preaching. In St. Louis, a few years since, when a successful attempt was made to obtain a minister, fifteen hundred dollars were subscribed for support. In one village in Illinois, and where the pressure of the times was most severely felt, eight hundred, for the support of a minister. These facts completely refute the insinuation which has been made, that the desire and efforts of the people do not correspond with the means. A minister of suitable qualifications, preaching to two or three congregations, will receive a competent support. There are also few places in the country, where a minister may easily be supported, chiefly by contributions from the people, of the various productions of the soil.

There are other places where a minister may support himself by teaching a school. Some have good health and active habits may support a plan; and by instructing youth as well as preaching, may be greatly useful. It seems, however, that where there is such a demand for the labors of ministers, they should devote themselves wholly to their peculiar work.

And there are other places in which, at present, little can be expected to be done for the support of ministers. In some, half a support would be needed from some Missionary Society; and in others, nearly a full support.

In behalf of the latter, I would appeal, dear Christians, & to ministers—in behalf of those who have begged with tears that I would endeavor to obtain ministers for them. Ministers can go, they can encounter difficulties, can sacrifice the feelings of human nature on the altar of duty; and the Christian community at large can do something—can do more than Missionaries to the destitute. My brethren, will you leave the little churches just planted, to wither and die, the houses of worship to go to decay, the children and youth grow up in all the wideness of their native forest ignorant and profligate? Will you bid the children of God hang their harps upon the willows, and down by the rivers in the solitude and gloom of their banishment, and weep when they gaze on Zion? Ah! What do I seem to hear wailing the western breeze from afar? Is it the song of gratitude and joy, is it the sweet harmony of the people of God in the far distant regions of the West? Hark! The accents swell upon the ear. I can distinguish the sounds as they flow, plaintive and mournful,—they come from the soul: "Hark! we sing the Lord's song in a strange land. Once we enjoyed the ordinances of the Gospel, the land of our fathers; the words of peace and life flowed sweetly from the lips of the messengers of God; our devotions ascended in unison to the throne of mercy, and the Redeemer was in the midst of us to bless us." Happy days—but they are gone—never to return." Brethren, shall we

#### BOSTON RECORDER.

SATURDAY, FEBRUARY 29, 1822.

"DR. MORSE'S REPORT ON INDIAN AFFAIRS." The measures that have been adopted within a few years by Government, to improve the condition of the aboriginal inhabitants of the country are of course gratifying to every pious and philanthropic mind. Too long have the claims of the Indians been disregarded—too long, both for the welfare and our own. Taking possession as we did 200 years ago of the inheritance they had received from their fathers, and compelling them to the rapid increase of our population to retire farther and still farther into the depths of the wilderness, it would seem as though the principles of our holy religion must have taught us to follow them with our instructions and outcries, till we had persuaded them to abandon their wandering and licentious habits, for the regular and domestic enjoyments flowing from civilization and Christianity. History however tells a different tale. With the exception of a few individual efforts, and those too often branded as enthusiastic visionary by the prevalent philosophy of the times—almost nothing has been attempted within the last few years, toward reclaiming and enlightening the sons of the forest. They have been regarded, notwithstanding the brilliant successes of Eliot, the Mayhews & Brainerd, as incapable of sharing the privileges and pleasures of Christian men—as not less unamenable than the beasts taken in their toils, or stricken down by their arrows.

It is impossible that the Philanthropist should read the story of the wrongs they have endured, without mortification at the abandoned guilt of their oppressors. It is yet more impossible that the Christian should acquiesce in the state of things







## POET'S CORNER.

For the Boston Recorder.

## THE ORPHAN'S PLAIN.

Oh hast thou not seen, when time was thine,  
And the blossoms of childhood bloom'd for thee,  
The tear of joy on the eye-lid shine  
Of a mother that lov'd thee tenderly?  
If thou hast—then think not that joy is mine—  
For my mother's eye-lid has ceas'd to shine.  
And hast thou not mark'd thy parent's breast,  
To throb at the pressure thy head has giv'n,  
While she pray'd that thy slumbers might give  
Thee rest,  
And if death were near—thou might wake in  
Heav'n?  
Then think not my joy is as thine complete—  
For my mother's bosom has ceas'd to beat.  
And hast thou not had, when thy heart was  
light,  
A father's precepts impress'd on thee,  
And mark'd how affection's eye grew bright,  
As he taught, and look'd, and smil'd on thee?  
Then think not my happiness equals thine—  
For my father sleeps when the moon-beams shine.  
And hast thou not felt, when thou cam'st at  
ev'n,  
To bend in pray'r, at thy sister's knee—  
How sweet was the kiss by a sister giv'n,  
As her lip on thy cheek press'd tenderly?  
Then think not I have in thy footsteps trod,  
For my sister's spirit has sought its God.  
But yet though the orphan's heart can weep,  
He still has a consolation here—  
For the grave is the place where the mourner  
sleeps,  
And the grave will dry the mourner's tear—  
Then weep not—my spirit with God shall be—  
And my mother again will smile on me. W. P. N.

## MISCELLANY.

## NEW ENGLAND TRACT SOCIETY.

For the Boston Recorder.

MR. EDITOR.—In view of the increasing interest excited in Auxiliary Tract Societies, as promoting, at the same time, the interest of the people among whom they are formed, and of the Parent Society—thus accomplishing two important objects at once—I am induced to forward the following suggestions.

As to obtaining Tracts for an Auxiliary Society, the first inquiry to be made is, whether it is convenient to send them to the General Depository in Andover, Mass., directing to Flagg & Gould, General Agents. If so, they may be obtained at ten per cent discount from the usual rate of ten pence for a cent. If it is not convenient to send to the General Agents, inquiry should be made for the nearest Depository, information of which may be found in each of the Society's Reports, or in the Recorder for Dec. 14, 1822.

The Auxiliary Society will be a blessing to every town or parish, where it may be formed.

Tracts, in any family or neighborhood, will cause the Bible and the preaching of the Gospel to be valued. They will promote the keeping of the Sabbath, temperance, and order. They will defend the child from temptation; and, as we may confidently hope, will be the means of saving many souls.

What Parent, who has the culture of immortal minds committed to him by God, will not wish to furnish them with Tracts? These children are hereafter to be heads of families, and to train up other children, either for happiness or for woe. And while he is receiving into his own family these heralds of salvation, let him not forget those children who are destitute; but supply them, and their parents, and instructors, with Tracts. In Schools of all descriptions, Tracts, given as a reward of merit, will accomplish great good.

What Young Man, who expects to live when the children around him shall direct the civil and religious concerns of his own town, will not lend his aid in forming an Auxiliary Tract Society?

What Female, who loves her Saviour and immortal souls, can withhold her exertions?

But if an Auxiliary Society is to be formed, some one must present the subject to those around him. And will not that individual, whether Male or Female, into whose hands this sheet has fallen in the Providence of God, engage in promoting this object? And shall it not be done now? Whatsoever thy hand findeth to do, do it with thy might. "The night cometh in which no man can work."

The first thing to be done, is to agree with a few friends in adopting a Constitution; and securing a proper Agent, who will consent to bear the burden of this Society. Let the name of this Agent be inserted in the Constitution, and the names of these friends affixed to it; and then let 10, 20, 50, or 100 additional subscribers be obtained. The sum constituting membership should be small, so that all, of every age and station, and circumstance in life, may put their own hand to this good work. Parents will find special advantage in encouraging several of their children to subscribe in their own name.

One active Agent will transact the business of the Society, better than a large Committee. He will receive the annual payments, and deliver to each subscriber his portion of Tracts, without depending on meetings of the Society, which many often cannot attend; and which will never be necessary, except to appoint a new Agent, or to transact some special business.

As the Tracts, both unbound and bound, are furnished so nearly at cost, it is necessary that the Agent should pay for them on delivery. Subscribers will, therefore, make their payments early; and at the same time specify the Tracts they would wish to receive, that they may not have the same twice. Many will doubtless prefer to take the numbers in order, that they may thus obtain a complete set.

For the convenience of all persons wishing to form an Auxiliary Society, the following is presented as a CONSTITUTION:

We the undersigned, desirous of promoting the interests of the NEW-ENGLAND TRACT SOCIETY, and of religion and good morals in our own vicinity, form ourselves into a Society Auxiliary, by agreeing to the following Articles.

Art. 1. This Society shall be called the AUXILIARY TRACT SOCIETY of

Art. 2. Each subscriber of 25 cents a year shall be a member.

Art. 3. Each member shall receive two thirds of the amount of his subscription in Tracts; and the remaining third, shall be annually transmitted to the Treasurer of the New-England Tract Society. Thus each annual subscriber of 25 cents, will receive each year 166 pages of Tracts. And each annual subscriber of 75 cents, may receive each year one volume of Tracts bound.

Art. 4. The business of this Society shall be conducted by an Agent.

Art. 5. The time of annual payment shall be the first Monday in

The Agent, till the Society appoint another, shall be

## COMPASSION FOR THE JEWS.

During the past year, as the writer of this article was walking out one morning in the town of S., he met with a poor woman of his acquaintance, who observed to him, that she wished to direct his attention to what she considered to be an important subject, viz. the conversion of the Jews. She declared that she felt deeply interested for them, inasmuch that they were almost the last thing upon her mind at night, and nearly the first thing that she thought of in the morning. She observed, that she had been out a washing, to get a little money to enable her to join a society formed for the conversion of the Jews. She entreated me to pray for them, and to exhort others to do the same. Christian, "go thou and do likewise."

## REFLECTIONS on the American Education Society.

For the Boston Recorder.

MR. WILLIS.—The Seventh Report of the American Education Society, which was published in a late number of your paper, contains a narrative of many very interesting facts. I perused it with deep interest, not only in reference to the facts which it relates, but especially as exhibiting one of the "signs of the times" in which we live. On laying it aside, I fell into the following train of reflections, which if you think proper you may lay before your readers.

My thoughts fixed on the single fact, that this Society, during the short period of its operations, "has afforded assistance to three hundred and fifty-four young men," of "hopeful piety and promising talents," in obtaining an education for the Gospel ministry; most or all of whom must otherwise have remained in private life. I considered it probable, that of this number, thirty-five or forty might be removed by death, or in other ways fail of entering the sacred office. But that the allowance might be sufficiently large, & the number be reduced to a more convenient form, I supposed that only three hundred of the whole number should ever actually engage in preaching the Gospel. Passing by all the good of which, in various ways, they are instrumental, while obtaining their education, I supposed that one-tenth might probably become Missionaries, who should "go far hence to the Gentiles," or to the "lost sheep of the house of Israel;" and that the remaining two hundred and seventy, would become Missionaries to the destitute in our own land, "be settled as pastors of churches, or labor as evangelists in the Gospel vineyard."

I supposed also, with ordinary success, (and who would calculate on less from the labors of such men,) that, besides feeding the Church of God, each individual on an average might, during the whole period of his ministry be an instrument of "converting an hundred sinners from the error of their ways." Thirty thousand souls, for whom Christ died, converted and saved by means of the American Education Society!

I reflected on the value of a single soul—on the price paid for its redemption—on the amount of misery prevented, & of happiness secured—on the joy of saints & angels over such a multitude of repenting sinners. I considered also the moral influence which the Gospel faithfully preached by 300 well instructed ambassadors of Christ would have on society. The "dark places of the earth" enlightened—Churches gathered & built up—Divine ordinances administered—Christians edified and comforted—a spirit of benevolence and of prayer promoted—error refuted and vice restrained. I thought of the rising generation growing up under an evangelical ministry—taught the fear of the Lord and trained up in habits of piety and virtue.

I supposed it probable, that out of the hundred converted by means of each Beneficiary, four would devote themselves to the Lord in the work of the ministry. Twelve hundred heralds of salvation preaching to as many thousands of the succeeding age, the unsearchable riches of redeeming mercy! Among their congregations I beheld revivals of religion, the converts of righteousness multiplying, and Gospel ministers arising to publish the glad tidings of the Kingdom of God to perishing mortals around them, while the present patrons and friends of the Education Society were rejoicing in their success and mingling their praises with millions of kindred spirits before the throne of God and the Lamb. The view was enrapturing. The widening prospect was already too extensive for human vision. The waters increased in breadth and depth, till they could not be fathomed nor passed over by a finite mind. Who, thought I, that has a just view of the subject, can withhold his hand from so noble, so benevolent, so godlike an enterprise. The honor and happiness of establishing and ruling an Empire appeared too low and fading to admit a comparison. Infinitely more blessed, thought I, will it appear, another day, to have been the humblest patron of such an Institution, than to have given laws to a nation, or been crowned the monarch of the world. They that turn many to righteousness shall shine as the stars forever & ever.

I then reflected on the manner in which this noble Institution originated. "A few young men in Boston thought it their duty to educate a pious young man for the ministry." Happy thought! Its influence is already felt from Maine to Georgia, and will soon be felt in both continents, yea in both worlds. Let not the man in whose breast it originated be puffed up; for "what hast thou that thou didst not receive?" But rather would I, that such a system of benevolence, which is likely to accomplish so glorious a part in the renovation of the world, should have had its origin in my bosom, than to have been the man who first discovered and defined those laws of motion by which the heavenly bodies are regulated. How, thought I, would the ancient Patriarchs and Prophets, have rejoiced to see this day. And who, that out of his penury has cast in two mites, or of his abundance, his thousands to aid this noble enterprise will regret his liberality, when, from Mount Zion above he shall be enabled to survey the vast sum of good to which his offerings had contributed. But what will be the shame and confusion of those, who, with such an object before them, have penuriously hoarded their Lord's substance, or wasted it in extravagance and prodigality! If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? New-Hampshire, January, 1823.

For the Boston Recorder.

"Unto all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

We fear that the generality of Christians have barely religion enough to get themselves to heaven, and will be saved, only "so as by fire." The Almighty pronounces a "woe to them that are at ease in Zion;" but are not many of us careless, indifferent, & even gay, though surrounded by multitudes of impenitent sinners, some of them perhaps our dearest and most valued friends. Surely our own hearts cannot be right in the sight of God, or we should feel for them. Most of us will in words acknowledge this lamentable fact, but do we realize it. May the past time of our lives suffice to have lived at this poor dying rate, and we now awake to our duty, and the performance of it. There is one means of grace which appears to have been peculiarly owned & blessed by God to revive his work in the hearts of Christians, and those around them, and to this most important, though long neglected duty, we wish to excite your attention—it is that of secret, individual, fasting, humiliation and prayer. We are aware that many consider fasting as peculiar to the Old Testament dispensation. Had it been so however, our Saviour would not have given us directions relative to the performance of it. We read of it too in Acts, and the great Apostle of the Gentiles tells us, he was "in fastings often," and says, "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away." We believe that the primitive Christians and holy men in all ages have practiced it, and found it a most powerful and efficacious method of promoting their own sanctification, and drawing down blessing on others, indeed we ought to esteem it a great privilege that we are permitted thus to humble ourselves before God, to confess all our sins, and to seek for that contrite heart in which he will condescend to take up his abode. But we should not spare ourselves, but be willing to see yet more and more of the plague of our own hearts, as far as he will enable us to bear the light, search into the chambers of imagery, and examine what objects have filled our imaginations, and perhaps they will be found to be vile and worthless as those spoken

of by the prophet.—Let us prepare for the proper observance of such days, and pray for the Spirit to "bring all things to our remembrance," the sins of our childhood, youth, and riper years; of omission and commission, sins long since forgotten by us, or exchanged for others, and beg him who is "exalted as a Saviour to give repentance," to give it unto us, and as it were to convert us afresh, to humble us, purify, and sanctify us, as he never yet has done, and then do wonders among us, our families, churches, congregations, places where we reside, land, and world. If every Christian in this land would now thus humble himself and then ask, "Lord what wilt thou have me to do," have we not reason to believe that he would not take his Holy Spirit from us, until this land should become Immanuel's, and every heart a temple for himself to dwell in. We trust too that such facts would tend to prepare us for church fasts, and a general united fast in the places where we reside.—Have we not too long been "lovers of our own selves, lovers of pleasure more than lovers of God," "To believe, to suffer, to love was the primitive taste," and our Saviour says, "If any man will come after me, let him deny himself, take up his cross daily and follow me." To him that "overcometh" are the promises, and the most acceptable victory in the sight of God is over ourselves.

## PULPIT ELOQUENCE—extract from BOSSUET.

Human life is like a road, of which the termination is a frightful precipice. We were warned of it at our first step; but the law is passed, and we must continue to advance; I would willingly retrace my steps; but onward; onward; an invincible weight, an irresistible power ever hurries us, and we are compelled to advance, without resting, towards the precipice. A thousand crosses, a thousand pains trouble us on the road. Yet could I but avoid that frightful precipice? No, no; I am forced to proceed, to run; such is the rapidity of one year rolling after another. We are consoled, however, because from time to time we meet objects that divert us, limpid streams, and flowers, that pass away. We are anxious to stop—Onward, onward! and yet, we behold all that we have passed, falling behind us, in fearful desolation, inevitable ruin. Still we comfort ourselves, because we carry off some flowers, gathered as we pass, which we see wither between our hands, from morning to evening, and some fruits, which we lose, while we taste them: enchantment! illusion! all draws on forever, we approach the frightful gulf; already, all around begins to be disfigured; gardens are less blooming, flowers less brilliant, their colours less lively, the meadows less smiling, the waters less clear; all is tarnished, all is effaced. The shade of death presents itself. We begin to feel the approach of the fatal gulf; but it is decreed that we must still advance. One step more; already horrors agitate the senses, the head swims, the eyes are bewildered. We must yet advance, most eagerly do we desire to return; but it is not possible, all is fallen, all has vanished.

MR. EDITOR.—Will you gratify a Father's feelings, by inserting in the Courant, the following extract from Dr. Griffin's speech at his Inauguration to the Presidency of Williams' College, given to me at the instance of a particular friend of my dear son.

SAMUEL J. MILLIS.

"In approaching this seat of learning, I find associations awakened in my mind of no ordinary interest. It is the spot where Samuel John Mills and Gordon Hall prayed, and where they and their associates laid the foundation and plan of American missions. Yes, this is the honored spot where was conceived the embryo of those mighty projects of benevolence which have moved two continents, and diffused an animation and joy throughout the whole Church of Christ. I have been placed in situations which gave me an opportunity to discern the concealed hand of the sons of Williams, in the origin of all these things; and it is with peculiar pleasure that I reveal a fact not known to all, and that I can reveal it on this ground, and at a time when the friends of the seminary have need of every encouragement. A College which has been honored and sanctified by being the scene of such events—which has given so many ministers and missionaries to the church—will not, I trust be suffered to fall. And the many prayers which are daily offered up for its success, confirm the hope, that, as it has been, so it will continue to be, the fountain whence streams shall annually issue to make glad the city of our God."—[Con. Courant.]

Counselor Lillienstern, of Frankfurt on the Maine, has published a very singular work, in which he attempts to prove argumentatively and methodically, that the predictions respecting Anti-Christ are now on the eve of being accomplished. Anti-Christ, he asserts, will appear in 1823; his arrival will be succeeded by ten years of religious wars; after which the Millennium, as he assures us, will commence in 1836.

## WATER.

On the general uses of water in a medical and dietetic point of view.

No organic process, nor interchange of elements can take place without the assistance of some fluid. All organized beings of which we have any knowledge, contain a proportion of fluid in their composition, and by the medium of which the endless changes, essential to their forms and existence, are effected. The basis of this fluid is generally supposed to be water; which, of all the fluids, is best calculated to dissolve and hold in solution vegetable and animal matter. The first step in the vital process is digestion; and nature appears to have rendered the use of a fluid absolutely necessary in this process, that she might at all times insure herself a sufficiency for her future operations and necessities.

All animals instinctively take in a portion of fluid, either in succulent food, or in the form of simple water. Man is the only animal who has accustomed himself to the use of unnatural drinks; and who has so refined upon his breeding operations, that he almost treats with contempt pure simple water. From this source, if nature is any guide to reason, he may derive almost all his bodily & mental evils; for no other animal is afflicted with an hundredth part of the number of maladies as the biped man.

We do not know much of the process of digestion; but we know that the food taken into the stomach is dissolved by a fine fluid secreted by the stomach itself. This fluid, by drinking too much, or too little, may be rendered too dilute or too concentrated for the proper performance of its operations; and the foundation of a train of evils laid in the form of dyspepsia, flatulence, heartburn, giddiness, headaches, apoplexy, and death. From a careful examination of this subject we are fully convinced that nine tenths of all the ills that flesh is heir to might be wholly avoided if mankind were to pursue the proper medium in the use of water, and if none but the purest kind were used. As respects the choice of water, as an article of diet, those which are hard are always in a degree impure, and have long lain under the imputation of producing calcareous affections.—We have the best authority for stating, that in most instances the use of impure water increases the painful symptoms in these complaints. In a medical point of view, the use of water as a detergent is very important. The long list of infestations, decoctions, and extracts usually prescribed by Physicians, owe most of their virtues to the watery diluent itself.

MECHANICS, these observations demand your serious attention. Too many of you are accustomed to the use of "ardent spirits;" particularly journeymen and apprentices. Most of you have read the comparison made by your friend Dr. Franklin, who held the highest rank among practical mechanics, and as high as any man in

existence, as a natural and moral philosopher; whose name will be handed down to the remotest posterity, as the patron of science, the promoter of the arts, and the friend of man. He was a *water drinker*! And what are you? We are ashamed to say too many of you are "grog drinkers," and you and your families are sufferers by it. [N. Y. Mechanic's Gazette.]

## AGRICULTURAL ECONOMY.

From the Old Colony Memorial.

I observe in your paper of the 30th November, under the head of agricultural economy, an account of the clearing an acre of swamp, which was covered with stumps and roots, and which was with the hoe, entirely subdued by the labor of one man in eighteen days and an half!

It is understood also that the land which produced the hay, for which the premium was bestowed by the Plymouth County Agricultural Society, was two years before, in the state of nature, a swamp, covered with alders and whortleberry bushes!

It is gratifying to observe the attention of the husbandman turned to this object; as this species of land affords the best resource for grass of any in the country, and has been heretofore too much neglected, from an ignorance of its value, or an imaginary difficulty, or overrated expense of labor, in reclaiming it.

There is in every town, large tracts of this description of land (viz. swamp, bog, or morass) perhaps on every farm more or less, perfectly waste, and which if reclaimed and cleared, is capable of becoming the most productive, and permanently valuable, for mowing or for grass of any in this part of the country. It is imagined that expediency, if not necessity calls for more attention to this object of improvement.

It is with satisfaction I observe the Agricultural Society of this county, have wisely turned their attention to this neglected object of agriculture, and have offered their premium for the encouragement of those, who shall successfully reclaim a specified quantity of swamp or fresh meadow to English mowing—this is wise and discreet in them, and there are perhaps some whose circumstances and situation may enable them to avail themselves of the encouragement, and to their own exceeding profit; but it is no part of my desire to excite a quixotic enterprise, even in this laudable pursuit—such an undertaking as may induce individual embarrassment—my wish is to route the general attention of all those who may have such waste lands near or on their homesteads, and make it a sort of common-place object, where they may profitably employ themselves and their laborers, in their broken hours or days, or when our objects are not imperative; and if in this way they may reclaim forty rods in the year, they will have added so much to their capital, and will have placed it at compound interest.

The Bible.—Let me exhort you to read with the greatest attention both the Old and New Testaments. You will find your mind extremely benefited by so doing, and every tumultuous passion bridled by that firm belief of a resurrection, which is so evidently marked out and impressed upon mankind by Christianity.—[Sir John Cordell Walpole.]

## OBITUARY.

We have to announce the death of the pious, learned and venerable JOHN HECKEWELDER, of Bethlehem. He died on Friday last, the 31st of January, at 6 o'clock in the morning, at the advanced age of seventy-nine years. Had he lived until the next month he would have attained the age of eighty. The Rev. John Heckewelder, having spent the greater part of his life among the Indian nations, was little known in this country, until our lamented Dr. Wistar, who was an excellent judge of merit, persuaded him to communicate to the world the immense fund of information that he possessed respecting the history, manners and customs of the aborigines of our land. Wistar did not live to see that work published, which has placed Heckewelder amongst the most interesting writers that this country has produced, but by means of its publication its author became more generally known, and endeared himself to all who had the happiness of his acquaintance, not only by the knowledge that he possessed, and which he freely communicated to all who were desirous of it, but by all those excellent qualities of the heart which command love, esteem, veneration and respect.—His religion was solid, his piety sincere, his modesty unassuming, and his benevolence unbounded. His loss will be felt and regretted by the country at large, whose literary fame he largely contributed to extend; but to those who were admitted to the intimacy of his friendship, and to that religious society of which he was the ornament and the pride, that loss is a misfortune which no words can sufficiently express.

We understand that Mr. Heckewelder has left some posthumous works, which will be published in due time. [Philadelphia paper.]

In Weymouth, on the 31st ult. Mrs. MARY ANN MINOTT CUSHING, wife of Mr. David C., aged 30. Underserved pang, although bestowed on those who are dead, is cutting satire or slander in disguise. But from those by whom the deceased was best known, we fear no contradiction when we say, that docility of temper as a child; affection & condescension as a wife; tenderness & assiduity as a mother, and generosity of feeling as a friend; were in her, clearly exemplified. The tears of friendship, in language not to be misunderstood, well speak her worth. Scarcely had the tomb inclosed the pale corpse of a beloved sister, when the whom we now mourn, was suddenly summoned to yield to parent "earth her native clay."

In Colchester, Conn. Mr. Jonathan Bigelow, 82.—In Foxborough, Mass. Dec. 25, James Thomas Bemis, 7 mo.—In Carver, Capt. Nelson Thomas, of Middleboro', 64. While standing, apparently in good health, over a kettle of burning charcoal, he fell and expired instantly. He was a soldier of the revolutionary army, and much respected for his honest and benevolent conduct.

## MEDICAL BOOKS.

AYER on Liver Complaints.—Armstrong on Typhus Fever, new edition; Faithorne on the Liver, Moore's Anatomy, a fine copy; Abernethy's Surgical Works, London copy; Thomas's Practice, new edition; Thomas's Family Physician; Hopper's Medical Dictionary; Potts's Surgery; Rush's Friggle; Rush on the Mind; Scudamore on the Gout; Legallois on Life and Death; together with a large assortment of other valuable medical books of this country. For sale by R. P. & C. WILLIAMS, Cornhill-Square, Boston. Jan. 13. 6w

## BOOK-BINDING.

FROM encouragement already received by gentlemen in Boston, & for the convenience of his friends and patrons, the subscriber has been induced to appoint Mr. J. W. Goodrich, No. 76, State st. his agent, where those who would please to favor him with their work, will have it with their directions, and it will be promptly attended to, free of transportation. He also flatters himself, that if faithfulness and punctuality does merit encouragement, he will continue to receive the patronage of a generous public. Andover, Jan. 14, 1823. 6w JONAS LEAVITT.

Memoir of Miss Hannah Sinclair.

JUST received, by LINCOLN & EDWARDS, No. 63, Cornhill, Rev. LEON RICHMOND'S Memoirs of Miss HANNAH SINCLAIR, to which is added, her Letter on the Christian Faith.—50 cts. For sale, as above, at one mill a page. Friendly Visit to the House of Mourning; Miss Sinclair's Letter on the Christian Faith; the Young Convert's Companion, being a pleasing selection of Hymns, for Conference Meetings. Feb. 1.

## NEW WORK.

## BIBLICAL ARCHAEOLOGY.

FLAGG & GOULD, of Andover, have this day published JAHN'S BIBLICAL ARCHAEOLOGY, translated from the Latin, with additions and corrections, by Mr. T. C. UPHAM—Assistant Teacher of Greek and Hebrew in the Theological Seminary, Andover.—The object of the work is to illustrate the Geography and the peculiarities of the climate of Palestine, but especially to describe the religious and civil institutions, the ceremonies, manners and customs of the Hebrews, from the earliest period down to the time of Christ. It treats of the abodes of the people, their tents, tabernacles and houses; of the history, manners, &c. of the Nomads or wandering shepherds; of the instruments and methods of agriculture; of the arts and sciences, the method of writing, instruments of music, &c.; of commerce, monies, weights, measures, food, dress, &c.—of the domestic society of the Hebrews, their character and social intercourse; their families and mourning; of their political state, their patriarchal, monarchical, and other forms of government; of judicial tribunals, trials and punishments; of the modes and instruments of war; of the religious sects of the Jews; of their tabernacle, temple, and other sacred places; of their sacred seasons and feasts; of sacred persons and things; of their ceremonial and religious rights, vows, sacrifices, worship, &c. &c.

The above will suggest but a very imperfect idea of the large body of well digested and authentic information which its learned and indefatigable Author has compressed within the compass of a single volume of 500 pages.

The advantages of a work of this kind to the theological student and to the clergy generally, will be very great, as it will enable them to enter into the nature and spirit of the arguments in favor of the authenticity of the Bible, and to avoid those great and very numerous mistakes, which all have committed, who have undertaken to explain the Scriptures while ignorant of Biblical Archaeology.

A Map of Palestine will accompany the volume, which will greatly facilitate the reading of the work.

The above work is for sale by the publishers, and by Cummings & Hilliard, S. T. Armstrong, and Richardson & Lord, Boston; Howe & Spaulding, New-Haven; James Eastburn, & Co. New-York; E. Littell, Philadelphia; and S. S. Wood & Co. Baltimore. Andover, Feb. 14, 1823.

## RECOMMENDATION.

The Archaeology of Jahn, translated by Mr. Upham, is the result of many years study, and an abridgement, by the Author himself, of his great work in 5 vols. 8 vo., on the subject of Biblical Antiquities. That work was too voluminous and expensive to find purchasers and readers enough to make the sale rapid. But having extended itself through the continent of Europe, the author was called upon by the learned from all quarters, to communicate the substance of it in a Manual, for the convenience of Schools and Universities. In obedience to these calls, the work was compiled, and was written in Latin; of which the volume advertised above is a translation.

The original work must, of course, abound in technical and peculiar words, which were exceedingly difficult to translate; but which rendered a translation necessary, as a common reader of Latin could not get access to the meaning of them. I have compared the translation in different places, with the original, and have read most of the translated work, and think that Mr. Upham has executed his task with ability and fidelity.

The book will speak for itself, to every reader, who is interested in the study of the Bible, & needs no recommendation. It would be superfluous to give it one. It was translated by my request; and will be used as a class-book in the department of biblical study in our Theological Seminary. This is a sufficient proof of the estimation in which it is held here. The public will now be enabled to judge for themselves. And those who love the study of the Scriptures, will find much light and satisfaction in it, as it respects a multitude of dark passages in the Bible; and what is not common to books of this class, they will find in it much entertainment as well as instruction.

M. SEAR.

Andover Theological Seminary, Feb. 15, 1823.

## THE CHRISTIAN SPECTATOR.

CONDUCTED by an Association of Gentlemen, and published by S. CONVERSE, the Editor, at New-Haven, Conn., is regularly received by MAYNARD & NOYES, at No. 48, Cornhill, who are Agents for the work in Boston.

Contents for the Number for February, 1823. Religious Communications.—Christian Correspondence.—The Danger of Self-deception in religion; a Sermon from John v. 45: 7.—On the Pride of the Human Heart.—Conversations with a Sick Man.

Miscellaneous.—On Miscellaneous Readings.—Poetry.—On the depressed state of Jewish Females and the recent efforts for their relief through the medium of Female Charitable Societies.

Review of New Publications.—An Apology for the Freedom of the Press, and for General Liberty: to which are prefixed Remarks on Bishop Horsley's Sermon preached on the 20th January, 1793. By Robert Hall, M. A. The sixth edition with corrections: London, 1821.

Literary and Philosophical Intelligence.—The Geographical Society.—Steam Boat on the Lake of Geneva; Dwight's Travels; Butler's Sea Voyages.—Longevity in England; Eruption of Mount Vesuvius; List of New Publications.

Religious Intelligence.—Sketch of American Missions continued.

Missions under the A. B. C. F. M.—Palestine Mission.—Mission among the Cherokeses of Tennessee, &c.—Choctaw Mission.—Mission among the Cherokeses of the Arkansas.—Members of the A. B. C. F. M.—Foreign Mission School at Cornwall.

American Presbyterian Missions.—Mission to the Osages of the Arkansas.—Mission to the Osages of the Missouri.—Mission to the Tuscaroras and Senecas.

American Baptist Missions.—Mission to Benin.—Mission to Africa.—Baptist India Missions.—American Episcopate and Methodist Missions.—Western Theological Seminary.—Religion in Basking Ridge, N. J.—Dorchester Religious and Charitable Institution.—Orphan Asylum and Institutions.

View of Public Affairs.—Foreign.—Internal Improvements.—New-Jersey.—Massachusetts.—Connecticut.—New-Jersey.—Pennsylvania.—Obituary. Hon. Jonathan Ingersoll, LL. D.—Answers to Correspondents.

February 15.

## ANTHEM FOR THE SABBATH.

JUST published and for sale by JAMES LEAHY, at his Music Bookstore, No. 2, Cornhill, price 12 cts. single, and \$1.20 per doz. set in 12 parts. DAY—A Hymn Tune, for four voices, set in 12 parts, and easy and familiar style for church choir, suitable to be sung at the commencement or close of public worship. By NATHAN MITCHELL. 12c. edition.

## RELIGIOUS AFFECTIONS.

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